



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### LETTER FROM REV. COCHRAN FORBES, TO REV. JOHN SMITH.

KAAWALOA, ISLAND OF HAWAII,  
SANDWICH ISLANDS, Sept. 19th, 1832. }

Dear beloved brother in Christ,—Does distance lend enchantment to the view, where little of the real excellency of the object is known? I can assure you that the long distance of some 8 or 10 thousand miles that now separates us forever (so far as the flesh is concerned) does not in the least diminish that affection, I trust from my heart I can say I had for you before leaving my happy native land; but rather is my affection, for you and all my dear friends much increased. Often do my thoughts travel over the seas, and I find myself seated with you in your humble cottage, or traveling with you from place to place, preaching Christ. Often do I recall the scenes of my youthful folly, when I used to attend your Sabbath School at H. before the departure of my dear mother, and afterwards when I attended your preaching at R. before I knew Christ. O what a wayward, vile sinner I was! What a wonder of mercy it is, that God did not treat me as he did the rebellious Israelites in the wilderness, to whom he swore that they should not enter into his rest. But God is long suffering to us ward; not willing that any should perish; but that all should come to repentance. You may now perhaps be querying in your mind if Cochran does not begin to long after the fleshpots of Egypt, and wish himself back among the kind friends of Crumb and Chester creeks, Brandywine, &c. If he is not tired of the perplexing crosses, self-denials and unlooked for trials of a strange and heathen land? Often, indeed, do I think of all these things, and shall till memory fades. Yet I would not leave my work for a crown and palace, much less merely for the comforts and ease of a situation where I could not perhaps be so useful as I am here. But still, all this might consist with some desire to be back—some secret feeling that I might do as well at home and enjoy the society of friends. Well then let me tell you, farther, I bless God that he has delivered me from the least hankering after your "fleshpots." I feel happy in my work and situation here, among an uncultivated, ignorant, and degraded people. I think I feel more assurance than ever that I am in the path of duty, and more than ever the insignificance of all earthly distinctions. If at last I may only win the prize and my soul shall rise from these dark mountains to meet in glory many dearly beloved friends coming from my native land, and many (God grant it may be many) precious souls redeemed from heathen superstition and from death, and brought to Christ through my feeble instrumentality; Oh, sir, this will rejoice our souls more

through eternity than to have wielded the sceptre of State, and to have outdone the proud Alexander in his conquests. What will it be to us then, whether our names stood on the list of the honorable and famous, or whether we lived and died among the obscure and unknown and despised? Whether after our death splendid obituaries proclaimed to succeeding generations, a greater name and many honorable distinctions, while a splendid marble monument might mark the spot of our mouldering dust? Or whether we live unknown (except for usefulness) and die forgotten among men, and all that will be said of us may be, he lived and died, but lived usefully and died happy? O sir, I shall more covet this one short sentence for an obituary than all the volumes that proclaim the fading glory of a Buonaparte an Alexander, an Irving or a Walter Scott!! The only thing that awakes in me the least desire for a return to my native land is the remembrance of my dear brothers and sisters; that I might do them some good and in some measure supply the place of a parent, of which God in wisdom has deprived them. But when I reflect how easily he could disappoint me in this respect, and that his care of them is better than mine, I am contented to commit them to him, and think I am too apt to mistake mere natural affection (good in its place but hard to keep there) and an over-willingness to gratify my own inclinations, for honest workings of conscience. This is a mistake, I doubt not, many good people fall into through unbelief. I feel a kind of pleasure in committing and commending in prayer to my blessed Saviour, my dear brothers and sisters whom I never expect to see more in this world. Were it not for this, I should regret having left them. But God can change their hearts as well in my absence as if I were there, and with him I will leave them, blessing his holy name for the privilege of praying for you all, even with tears and wrestling, being willing to live, labor, suffer if necessary and die here for Christ's sake, if I may only meet you all in glory at last, when we shall all have done with the changes of this frail life. God grant it, Amen.

Here we are situated on the Island of Hawaii, where Capt Cook lost his life in 1779. From the spot where he fell, a road has been made with much labor up the mountain about two miles, at the upper end of which we are situated, where Mr. Ruggles, our associate, has been residing some time. His health is rather feeble. The place is pleasant, and not too warm, except in the middle of the day. The church consists of about eighty members, who adorn their profession; mostly all can read. They each one learn a verse every day, and on the Sabbath recite it, when questions are asked and explanations given on all they have committed during the previous week. This is our Sabbath School. We have also a lecture every Wednesday evening, and a conference meeting on Saturday night. I attend a school of adults of about forty every afternoon. My wife attends one in the morning, of the children, when her health will permit. When we speak of schools, you must not

suppose they are like Schools among you, where every thing proceeds systematically; for we cannot do so, but must labor along as we can, without books, (except the New Testament, a geography and simple books like your primers.) I have not yet mastered the language sufficiently to talk much, but can make out at school, as most of my scholars have been trained by Mrs. Ruggles before our arrival; however I hope to be able to declare the unsearchable riches of Christ by the time I have been here six months. We never have frost here except very far up in the mountains, where I have never yet been. Our chief temporal difficulty is scarcity of water. We catch a little occasionally when it rains, but for all our drinking and cooking water have to send miles, where they get it as it lies in pools in the hollow rocks after rain, and bring it to us in calabashes. We have no springs nor running streams that we know of within fifty miles, and digging a well will be out of the question, especially as the whole island, (and particularly this part,) is formed of lava from volcanoes. Of course all the rain water immediately finds its level and passes off to the sea through the lava, or porous earth formed of decomposed lava, which makes very rich soil. Sweet potatoes grow abundantly, even where soil is thin. I very much thank you for your present of books, and intend to give them a perusal as soon as I get through with my studies of the language, which now occupy most of my time. I have written part of a sermon, but know not what kind of delivery I shall make of it, for much of the meaning of this language depends on the accent being rightly placed. Our house is about twenty-five feet by fifteen, made of poles and thatched with leaves, as all the houses here are. Our floor is a bed of small stones smoothed over and covered with mats, not very level, but quite pleasant. We have but two windows in the whole house. But we are happy and feel ourselves perfectly contented; we only need more godliness, which you know, the Apostle says, with contentment is great gain. I hope you and other dear friends at Chester Creek and R. &c. have not ceased to pray for us because the novelty of the undertaking is past. I try to remember you all in my feeble prayers. Do not forget that the cause of that blessed Saviour whom you love and desire to see glorified, extends beyond the U. States, even to the Isles of the Sea. For the Isles are beginning literally, to "wait for his law." And you know, "the heathen" must "be given to him for an inheritance and the uttermost parts of the earth for a possession." Why then should we feel no concern, no interest in this extension of his kingdom? Why think it enough of glory for him whose sacrifice was costly enough to redeem a whole world, when only twelve millions out of 900 millions are his professed subjects? Shall it be said that his loyal subjects are willing to put him off thus? What! have we no interest in lengthening the cords and strengthening the stakes of Zion, whose gates are more beloved by our Master than all the tents of Jacob? Your American churches may be called Jacob. But you must not set like the descendants of Jacob of old. You must remember your Master loves the gates of Zion more than all your tents. Therefore be willing that the Gentiles may come in.

#### REVIVAL OF RELIGION IN NORWAY.

The Rev. Dr. Patterson who travelled last year about five thousand miles in Sweden and Norway, gave the following interesting account of the work of God in the latter country, at the Annual Meeting of the Congregational Union of Scotland, held at Glasgow in April last.

About sixty years ago, Socinianism was imported into Denmark, and took a firm hold of the minds of the professors of the university of Copenhagen. The Danes then allowed Norway no university of her own, and

scarcely a printing press. Every thing was got from Copenhagen, and all the young men were sent there to be educated, where they imbibed and believed, without any exception, Socinian notions; going back to their own country they began to teach these notions, and this system of things continued till almost all the good men, whom the Lord had formerly made use of for carrying on his work there were dead. Many of the peasantry still adhered to the Bible; and the orthodox opinions which they had learned from their pastors, who had since gone to heaven; but the churches were now filled with rank Socinians, and there were but two or three remaining in the whole of Norway, who preached the gospel with any thing like purity.

Now, when all was darkness, and every thing seemed to threaten that the light of the gospel would be completely removed from Norway, God, in his providence raised up a poor peasant who lived near Indeneckhill, on the confines of Sweden. He had received nothing but a common education, but the Lord brought him acquainted with the truth, and filled him with zeal to make that truth known to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road, went through the length and breadth of Norway, proclaiming the gospel, in that wild and romantic country, to thousands and tens of thousands, and the Lord gave testimony to the word spoken, in a most remarkable manner, for hundreds were in a short time, by his instrumentality made to see and embrace the truth. You may easily conceive he would not be allowed to go in peace, the clergy would not endure him; they stirred up the magistrates against him and he was cast into prison; as soon, however, as he got out, he was again at his work, but at length, having come to Christiana, the capital, a most bigoted place in regard to religion, he was laid hold of, cast into a dungeon, and kept eleven years, from 1800 to 1811. O, but he was not idle there, for like Bunyan, he was writing treatises, and sending them forth into every part of the country, contriving, in the space of a very short time, to have 122 tracts published at Cassel. The people were astonished; they had never seen the like; some said, he must be an Englishman; others said, the English know better what to do with their money; at length they said, he and his followers must be Hougians (after the peasant preacher's name.) When I went to Norway last summer, I made it a point immediately to get introduced to some of this sect, and they were the very men I wanted for the purpose of printing the Scriptures. I employed one of them in Christiana to print the Bible. To give you an idea of this people—I wished a treasurer, and asked the Professor of Divinity in the university of Christiana, (for they have not got a university,) if he could recommend to me a good man. He mentioned some, and on my saying they were all Hougians, O! said he, I know that, but they are the best people we have in the country. I was delighted with the simplicity which this people manifested, with their love to God and to one another. I had stronger proof of the power of Christian love in the minds of these people, though an entire stranger to them, than I ever experienced in my own country, although I have no reason to complain of the want of love on the part of my countrymen. When I came to Bergen, I had to sail 120 miles in an open boat, exposed to all the violence of the Atlantic Ocean; but that I might not be put into jeopardy by the ignorance or rashness of the boatmen, three of these good people left their families and professions, entered into the boat with me, and saw me safe to the end of my journey, and paid the whole of the expense. The effect of the peasant's labors already referred to, is this, that at this day there are not fewer than ten thousand followers of the Lamb in that country. Although my object was chiefly to distribute the Bible among them, yet I always like to

do something in tracts, and I never go abroad without some of them. I bought a few, and putting them into my little carriage, gave them away as opportunity offered. The people were astonished, and ready to fall down and kiss the very ground on which I stood; I consulted with my friends, and formed some Tract Societies, and when I came home to London, and requested £10 from the Tract Society for this purpose, they generously gave me £50 to make a commencement. The consequence has been, that these Tract Societies are in active operation. Letters inform me that already four or five different tracts have been printed in the Norwegian language; so that since the month of September last, about one thousand of these little messengers have gone forth to enlighten the people. Five thousand testaments have already been printed and circulated, and five thousand more are ordered; and we hope, that by the blessing of God to fan the flame kindled by this peasant, Norway will soon come forward to assist us in carrying the glad tidings of salvation into other lands. These facts are of the utmost importance in encouraging Christians to do what they can to promote the knowledge of salvation among their fellow countrymen. This poor peasant, who suffered for eleven long years—O, what a reward has he! how many crowns of joy and rejoicing will he have in the day of the Lord Jesus Christ! and who would not honor the memory of this once despised man? I am happy to add, that this sect is now not only held in high reputation, but in all the towns of Norway which I visited, the chief merchants were among his followers, and seemed willing to devote themselves and their substance to the propagation of the truth, to the very utmost of their power. I would say to you my friends, collectively and individually, "Go and do likewise." The good man died a few years ago, for he was broken in his health by persecution; he entered into his rest, and his memory is dear, as you may be sure, to thousands in Norway.

## Miscellaneous.

### YOUNG MOTHERS.

Why have they such difficulty in procuring such assistance as they need?

*It is not because there are no individuals who might render it.* Young women who are absolutely driven by want from their fathers' houses, to seek employment elsewhere, are not numerous among us; and we hope they never will be. But there are many, very many, who have not full employment at home, and who on that account earn, in some instances, only their living, and in other instances, still less. If those who are thus situated should earn their living and something more by labor in other families, the parents of many thousands of them would feel the difference very sensibly, in the diminution of their expenses, and the increase of their income. Why should they not do it?

*It is not because the employment is not respectable.* Whether it is respected as it ought to be, is another question, to which we shall attend in due season.—We now assert that it is respectable,—deserving of respect.

Wherein is it not so? Is it other than respectable to labor for others, for a compensation? Every body who is respectable does it. The President and all the officers of the general and state governments do it.—Every professional man does it. All teachers do it. All merchants, all mechanics, all farmers, who raise any thing to sell, do it. If we have any respectable people in the country, they labor for others for a com-

pensation. Why, then, is it not respectable? Is it an employment which does no good? Is the labor of such a kind, that nobody is the better for it? By no means—far otherwise, if the work is not very badly done. What we have written already shows its vital importance to the well being of society. Does engaging in it show that one is governed by unworthy motives? Certainly not. There are good and honorable reasons for engaging in it. In thousands of instances, even where there is no pressure of actual want, the desire to support themselves and add, by their wages, to the comfort and wealth of their families, would be an honorable motive; and she who should act upon it would show herself much more worthy of respect, than if she should leave the burden of her support upon her parents, because they are not absolutely unable to bear it, and are too indulgently affectionate to refuse to bear it. And then, the employment may be chosen from honorable motives, because it is useful; because it conduces to the well-being of our fellow creatures; because it is indispensably necessary to the preservation of the comfort, the health, and in many instances the life, of human beings. It cannot be other than respectable to know this, and from such motives to choose and engage in this employment.

*It is not, always, because suitable wages cannot be obtained.* Some, we doubt not, are unable to procure help, because they will not give a fair compensation for it. We do not write in their favor. The only way for them is to let them suffer till suffering teaches them to be just. But many young women receive a dollar a week for house work; and many more, like them, might receive it, if they could be found. There are many families, who would gladly change their present cheaper assistants, for those who would earn that price. Others, not a few, receive \$1.25 a week, and more like them are very much wanted. Some receive \$1.50 per week. We never knew one of these idle because nobody would give her that price. One of them cannot have a prospect of being unengaged in a few months, without having three or four applications forthwith.

It is not for superior bodily strength, agility, or power of enduring fatigue, that high wages are given. It is for qualifications which almost any young woman may acquire, who will set herself about it in earnest. It is for a good temper,—a habit of patient, benevolent, rational kindness,—such that her employers have perfect confidence in her, knowing that she will remember and do what she ought; and for skill,—for such a knowledge of her business, that she may safely be trusted to manage the affairs of her department according to her own discretion; in short, it is for a high degree of those household qualities which every man needs, and which every sensible man expects, in a wife. They are qualities which every woman needs, for the comfort, of her own family, if she ever has one, and for her own comfort, if she lives and dies without one. They are qualities which every young woman may acquire; and having acquired them, she has only to remain in one place till she is known, to obtain such wages as she asks. But they must be acquired, or they will not be possessed. No one naturally has them all, or any of them in perfection. More skill, more knowledge, more thinking is necessary in order to make a good housewife, than a



good tailor or milliner; and those who would be as perfect in it must make as serious a business of learning it. When learned, it will command its price.—We know a woman, lately married, who carried to her husband nearly *one thousand dollars*, all the fruits of her own earnings in the kitchen. Why, then, are so many unwilling to engage in this employment?

*It is not because it unfits those who engage in it for the future duties of life:* What we have said already shows that it has no such tendency. On the contrary, it gives them the best possible opportunity for learning many things, which every mistress of a family needs to know; and while engaged in it, habits of feeling and acting may be acquired, which are indispensable in many situations, and valuable in all. In this opinion we are not singular. We much mistake public sentiment, if men generally do not think such labors much better to form a valuable female character, than the labors of a factory, or a life of idleness. Conclusive testimonies of this are of frequent occurrence.

We will look further for reasons another time.

### CONVERSATION WITH AN ATHEIST.

[Furnished for the Pastor's Journal by a Clergyman.]

THE question has often been discussed by the learned, whether there ever has been, or can be, among men, an *atheist*, one who really disbelieves the divine existence. It has been doubted, whether it is possible for the human mind, in the exercise of its rational faculties, to resist the evidence of this truth, which all nature proclaims, in ten thousand voices, *THAT THERE IS A GOD*. And this doubt is certainly countenanced by the declaration of Scripture: "*For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*" [Rom. i. 20.] From this passage it is apparent, that even though it were possible for the human mind, by the perversion of its faculties to reject this truth, yet all men are under obligations to believe it. To every candid mind the evidence of the being of God is so overwhelming and irresistible, that all who disbelieve it, if there be any such, are utterly "*without excuse.*"

Yet there have been, in every age of the world, men who have professed to be *atheists*. In this country, at the present time, they are supposed to be few; and they are altogether a peculiar class. To them life is of no little value, and they feel so little in common with others, that they have very little to do with the social affairs of men. Cold, solitary, and malevolent, their hand is never extended to meliorate the condition of their fellow beings. Having but one exclusively selfish interest, and that contracted to the limits of a frail and uncertain life, they are but little known in human society, excepting when they utter their malignant spleen in anonymous publications, or are hurried by a hypochondriacal misanthropy into the commission of crimes, which make them amenable to human tribunals. Thus goaded on by their unsubdued propensities, "*They defile the flesh, despise dominion, and speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.*" In some of our cities atheistical tracts have been published, filled with the most blasphemous and dis-

ting caricatures of God and of the Christian religion, and have been circulated, generally in a covert manner, in distant portions of the country.

With some of this class of men I have occasionally met, especially in the southern and western country, where enlightened preachers of the Gospel are comparatively few, and the restraints of religion are less generally felt, than in older and more privileged states. There too, I have found individuals of them bolder and less reserved in the avowal of their sentiments, than I have been accustomed to observe in other parts of the country, and have several times been called to encounter them. A case of this kind occurred in the city of Cincinnati, about four years since. I was invited to tea at the house of Judge W. The evening having been spent partly in religious conversation, there came in a man of gentlemanly appearance, who was introduced as Mr. L., an acquaintance of the family, from a considerable place in Kentucky. He was seated, and after a few remarks on the passing topics of the day, Mrs. W. began to rally him on his want of gallantry in having refused to enter the church on the previous Sabbath, after having walked with her to the door. He replied, (directing his remark to me, apparently to intimate that he was not ashamed to avow his sentiments in any company,) "I have not been in a Church, madam for eleven years, and I never intend to enter one again. I can spend my time to better advantage for myself in other places." Mrs. W. was silent, as if shocked by this unexpected avowal, and the eyes of the whole family were turned to me for an answer. I paused for a moment, and said, are you not a friend to religious worship, Mr. L.?

Mr. L. No, sir; I do not believe there is any such thing as religious worship.

Question. Do you not believe the Bible?

Mr. L. No.

Q. Do you not believe there is a God.

Mr. L. No; none, excepting what consists in the powers of nature.

Q. What do you mean by the powers of nature? any thing more than philosophers have denominated the laws of nature—the rules by which nature operates?

Mr. L. Nothing more.

Q. Do you suppose these laws, or powers, as you call them, have any intelligence, any intellectual or moral attributes?

Mr. L. No; I don't think they have.

Q. Do you believe you have a soul, Mr. L.?

Mr. L. No.

Q. Have you no mind—no understanding—no intellect?

Mr. L. None, excepting what consists in my senses.

Q. Indeed? It is difficult to tell where to begin to reason with such a man. We do not seem to have any thing in common—nothing on which we can agree. You do not admit the first principles of moral truth, which the common sense of all mankind has established. But do you not believe, Mr. L., that there are some stars in the solar system, away beyond any that have ever been seen by the human eye, or discovered by the help of telescopes?

Mr. L. Yes; I have no doubt there are.

Q. Which of your senses has ever been up there

to ascertain this fact, the existence of stars whom no one ever saw?

Mr. L. (a little confused.) I do not say that any of my senses have been there.

Q. How then do you come to this knowledge?—for you have no mind excepting what consists in your senses.

Mr. L. I conclude from analogy that there must be stars beyond what we have seen.

Q. What have you to do with analogy, Mr. L.? You!—a mere sensitive being! Does sensation discover analogies, and draw conclusions? The idea is absurd, sir. If you ask me to reason, and examine conclusions, you must give me a man that has a mind. You, it seems are not endowed; and you must give up your theory on this subject, or keep within the limits of sensation. To be consistent, you must believe nothing, and know nothing, excepting what you can feel, taste, smell, hear, or see.

Mr. L. Well, I am contented with that;—but this kind of triumphing will never convince any one.

Q. I do not design to triumph, Mr. L.; but I do wish you to see the deception which you are practising upon yourself. Do you not think I have a soul?

Mr. L. No.

Q. Have none of us souls, which will survive our bodies?

Mr. L. No.

Q. Then what is man more than a brute? If you covet the wealth of your neighbor, why would you not shoot him as soon as you would a crow.

Mr. L. I would, if it were not for the restraint of human laws.

Q. But if all men should adopt your professed belief that they have no souls, do you think there would be any human laws?

Mr. L. No; I don't think there would.

Q. Well, this admission is consistent with your profession, Mr. L.; but what would be the results?—There would be nothing morally wrong—all government would be at an end, and the men would be a race of cut throats and murderers—would they not?

Mr. L. Yes. But what of that? What harm would be done? Men may as well die as live.

True, I replied; if man has no soul, and there is no God, and no hereafter, life is of no consequence. But, my dear sir, why do you not act upon this principle? Do you have any comfort in life while you embrace these views?

Mr. L. Yes! I have some comfort; but still, I think, the pains overbalance the pleasures of life in my case; and, on the whole, I consider my life no blessing.

Q. Then why do you not kill yourself, if really believe what you now state?

Mr. L. O! I suppose it is the instinctive love of life.

Having thus drawn out from the concessions of this wretched man, the dark and cheerless system which made him so, I addressed him in a solemn voice, answering to the deep feelings of concern for one so awfully perverted from the right ways of the Lord, and said; Mr. L., you are an intelligent man, capable of perceiving the force of an argument, and yet you profess a belief, and use much ingenuity in defending it,

which must appear to yourself most unreasonable.—

I am persuaded you know better than all this. I would not speak thus plainly, if I did not think your condition requires it; but on a review of this whole conversation, I am convinced that you need rebuke, sir, and not argument, and it is my duty to tell you so. Argument is lost upon you, while you dare thus to pervert the gifts bestowed on you by a bountiful Creator. What an anomaly! A rational man, marshalling his noble powers of reason, to prove, by argument, that he has no mind; that he is a mere sensualist, and a brute! If, by this perversion of reason, you could make yourself a brute, and blot out from the universe the being of God, the case would be different. Then you might die with the brutes, as your profession seems to indicate that you desire. But, sir, your persuading yourself to believe a lie, cannot change the truth of God, nor make it of none effect. That will stand, though you should pervert every talent you possess, and throw yourself into the very center of the current of all the plagues which it reveals. There is a God, and he has put a spirit in you, and the inspiration of the Almighty hath given you understanding. That spirit will live forever, to partake of its doings. Yes, Mr. L., immortality is entailed upon you, and you cannot divest yourself of its responsibilities; and as you have declared your intention never to enter a Church again, and as I may never meet you again, until we shall appear before the judgment seat of Christ, you will suffer me, this once, to preach the Gospel to you. I then assured him of my affectionate regard, and deep solicitude for his salvation; and, in a few words, urged upon him the offers of mercy through Jesus Christ. He listened in sullen silence, and with an apparent effort to suppress every rising feeling of contrition.

The conversation now closed, and Mr. L. rose to depart, when Mrs. W. invited him to remain, while we should unite in family prayer; and I seconded the suggestion. He paused a moment, and assented, saying he was not afraid to remain, but he did not think that prayers would do him any good. We were seated; and as the custom of the family was to read a chapter and sing a hymn at their evening devotions, I read the first chapter of Romans, and we then sang together the hymn commencing with these words:

“Man has a soul of vast desires;  
He burns within with restless fires,” &c.

As Mr. L. silently witnessed the scene, the tears occasionally glistened in his eyes, and he was evidently affected; but he stifled his feelings. I prayed for him with earnestness; and, as I rose, took him by the hand, and said, Mr. L., I command you to God whose existence you affect to disbelieve, and to the word of his grace, and pray that you may be convinced of your error, and guided to the saving knowledge of Christ, before it shall be eternally too late.—He replied, in a suppressed voice, perhaps I shall be, and departed.

I have often remembered this occurrence with hope, that the light of eternity might show me that it was blessed to his salvation. But a few months since, my engagements led me through the place where this same Mr. L. resides. I had no opportunity to see him, but on inquiry, I was informed that he still continues to be a professed *atheist*. He avoids the society of the virtuous, and is the companion of those that continue

long at the wine, and are mighty to mingle strong drink: There is reason to fear that the last end of that man will be worse than the first.

P. C. S.

From the N. Y. Evangelist.

### AN AFFECTING LETTER.

Aug. 26, 1833.

Dear Brother Leavitt:—The accompanying letter from a student in the Lane Seminary addressed to the wife of a gospel minister, breathes a spirit so truly excellent that I think its insertion in the Evangelist cannot fail to do good. The writer I have known for years, as a very devoted man; unusually so. He left this part of the country about 18 months since, much emaciated, and as we thought going rapidly into a consumption: he has completely recovered his health and vigor, and much prizes the manual labor system.

LANE SEMINARY, Aug. 6.

DEAR MADAM:

Having obtained help of God I continue until this time a spared monument of God's amazing mercy, and am happy to enjoy this favored opportunity of communicating to you and others of my friends in N., that God in great kindness has spared the object of your prayers and your bountiful beneficence, in preserving my life in the midst of death, and in bringing me back from the grave as he did Hezekiah. Since my restoration I have been led to inquire why my life has been spared, and I think surely my friends have been praying for me, and their prayers have entered the ear of heaven, and prevailed with God. But this is not all, I feel that God has a work for me to do on earth; if it had been done he would have taken me home to rest from my labors. But I have done nothing! I have not borne the burden and heat of the day, and how could I rest, not being tired. When affliction pressed me sore, and Death stared me in the face, I wanted to live. But why? Not because I was afraid to die. No! blessed be God! fear of death never troubled me. But why desire to live? I had tasted enough of the ill and bitterness of life to desire no more. I have seen enough of the glories of the world to know that they are vanity and vexation of spirit. I have been oppressed with a sinful body long enough not to desire to carry the load any longer, and have been plagued with a wicked heart and the enemy of souls long enough to wish for deliverance from them; and I trust I have seen so much of the goodness and glory of God, the beauty and loveliness of Jesus, as to feel that to depart and be with Christ is far better. Then why desire this prison any longer? O I want to live that I may preach Jesus, that dear name by which sinners live; to bear it from hence among the Gentiles; that thousands of souls by my mouth should hear the name of Jesus and live! And I want to do it in this age, in the nineteenth century; early in the morning of millennial glory; in this or any other country where God pleases. Christian friends, bless God with me, and with us all, for spared life; and pray with me and all of us that this dispensation may be sanctified to us, and make us more humble, more holy, able, active, efficient ministers in the church.

The Lord having said to the destroying angel, put up thy sword into its sheath, and to the tempest, Peace, be still; we now enjoy the calm; and all being restored to health except one, recitation commenced last Tuesday, and to-day is set apart by the faculty and students, for public acknowledgment to God, thanksgiving and prayer. We wish to acknowledge God in all our ways. I think I have seen and felt God as near in this visitation as I ever did in a revival in my life, and would not exchange the blessed experience that I have here had for most of the former experiences of my life. Never in my life did I see and feel so much of the comforting and sup-

porting grace of God as in this institution. Here were more than 100 young men, entire strangers to each other, from distant and different states, different habits, and all thrown together in a heap unacquainted, and strangers to the place and each other, and all at once the plague burst upon us as a thunder storm, yet there was no terror, no alarm, no quailing, no fleeing; all was solemn, silent submission. In one day this from being a seminary of learning was converted into a hospital of sick and dying. And such coming together, such tenderness, kindness and love I never saw as it produced instantaneously among us. No one seemed desirous to leave the place, it was as much as the well could do to attend to the sick; yet they needed not to be urged or scarcely asked; they were volunteers to do every thing in their power to relieve their sick and dying brethren. And though they knew not but the next hour they themselves might die, they hesitated not to accompany their brethren to the very gate of death and the door of heaven; and as their happy spirits took their flight we could almost hear them begin their everlasting song.

The first was, we believe, the ripest for heaven of any in the seminary, and he was the first gathered home. He prayed so much that when we came in reach of his breath we seemed in the atmosphere of prayer. He was so diligent at it that he soon got through his work: in the warm atmosphere of his heart the seed soon ripened. Many a morning he and I walked together in the grove, and many an evening we spent in prayer. But now he is taken from me and I a little longer wait. When he perceived death tearing his heart-strings asunder, he said, "I am dying! Well, if I have begun to die, I have begun to live. Come, Lord Jesus, come quickly!" and fell asleep. The next was a man of kindred spirit, who, when dying, raised his hands, and exclaimed, "O! the face of God!" and his happy spirit flew to his embrace, without a struggle or a gasp. Thus peaceful and glorious is the death of the righteous. "Why should we mourn departed friends," &c. But another death was not so. Though he was some time a professor, yet he had not attained to the assurance of hope. He felt unprepared to die; and when disease seized him, he was so alarmed it is really thought that his fear gave so much intensity to his disease as to occasion his death. He left no bright evidence of heaven in his soul, but doubted until he became senseless, and then his light went out in darkness. O! here we see the importance of living in readiness for death. Two others, who being unwell, went home a few miles distant and died, but they exchanged this short and troublesome life for a glorious and immortal one. Read the 569 and 573 Hymns, Village Col. All these deaths were scarcely felt: they died so happy and easy, that it seemed as if to mourn for them were to wish them miserable, though we regret the loss of their company and the church their usefulness. But in another death, the Lord touched a cord that vibrated through every heart. He was a mere youth, and one of the brightest in the school, but a profound infidel. He had had great opportunities and much light on the subject; but in all his knowledge he neither knew nor was to know God. He was taken with the cholera and recovered from the first attack, but delighting to show his fearlessness, by his imprudence was taken again: his case now baffled all skill: means proved useless: die he must: his mind became awakened: eternal realities burst upon his view: he saw his error and was troubled. His brother said to him, "Brother, shall I write home to mother that you died an infidel?" "O, no!" he exclaimed. His infidelity now turned pale; he saw and believed, yes, and trembled too; but it was too late! He had been very moral, but now was disrobed of his righteousness. Stripped of his armor, his infidel arguments, while amidst dissolving nature, the storms of divine wrath beat sore upon his naked soul: and the frantic writhing and screams gave token that



hell was already begun in his soul. We all felt the tremendous shock! And it taught us the lesson, that whatever we, or Christians and ministers do for sinners, must be done soon, or the work will fall through our hands. We are now like an army, when the battle is over, the slain buried, and confusion past; we are assembled before God to acknowledge his hand and give thanks. And no man can boast. We miss here and there a brother taken from us. No one can say he preserved his own life; not even by means. Physicians may give medicine, but they cannot make it operate. I feel that all that I have lost in time, studies, wages, physicians' bill, &c. compared with what I have gained in experience, vanishes, and leaves me the gainer. I feel safe and happy in the hands of God. Thanks to God and to you for favors bestowed upon me. May the blessing of him that was ready to perish come upon you. Grace, mercy, and peace, be multiplied unto you all.

P. S. I have supplied a destitute Sunday school with the testaments you sent me, and have some left for another. The tracts I distribute among my scholars. O! Christians, pray for us! We are set upon a hill; and we feel ourselves in solemn and responsible circumstances, both as to the church and to God. The Western states are looking to us with intense desire for the light and bread of life; and the Eastern states looking with enlarged desire and expectation to see us coming forward to reward their bounty bestowed upon us, and to fulfil their prayers in breaking to each one his portion in season.

#### AMERICAN COLONIZATION SOCIETY.

We copy from the Columbia (S. C.) Telescope, one of the principal organs of a party opposed to *slave emancipation in every form*, the following remarks on the comparative effects of the Colonization and Abolition schemes upon the duration of slavery in the South.

From the Columbia S. C. Telescope.

"Which of these two plans is the most dangerous to us? Which has done us most hurt? Not that of the open and direct abolitionist, certainly. If slave property is made insecure—if the quiet and content of the negro is chased away—if the timid, among our own people, catch the alarm, and, by their weakness, assist the effect of injuring our property and lessening our safety—we owe it, not to the wild fanatics, whose notions our people can in no sort adopt—but to that other and subtler plan, which, while equally impracticable as to what it pretends to aim at, yet allures men into it, merely by seeming to offer a middle way. It is utterly incapable of effecting the object that it avows, in the South. It does promote in the best possible manner—in the only possible manner—the schemes of its rival—the scheme which, in the South, it disavows. The North professes it, not because it does not aim at Abolition, but because it offers the surest and speediest means of accomplishing it.

To that, its operations are rapidly leading. If the present Union continue, that Society will go on, enlarging, extending itself, making fresh converts, organizing a larger and a larger army of beggars and preachers whose zeal will grow with their successes and with the fame and gain of the enterprise. The Negroes they cannot remove, except just enough to disquiet the rest. How should half a nation be removed three thousand miles! But the Society will go on, till, by spreading a wider and a fiercer zeal, by rendering the negro restless, by making his labor,

unprofitable, it will, at last drive the master, in mere despair, to try that mad and sudden remedy, which all this was preparing. Then will come avowed and direct Abolition, under the auspices of this very Society. We shall then have every mischief, every danger, every horror to encounter, that we could suffer from the immediate Abolitionist. How long it will take to effect all this, we do not pretend to say. We do not think however that any long period would be necessary.

"MEASURES."—The most exceptionable "measure" which is now "used" in the presbyterian church, is the practice of public accusation against any brother whom you happen to dislike or suspect. No matter for such grave directions as the meek and merciful Saviour gave for reclaiming offenders. No matter how you may lacerate the church, the "body of Christ." "If thy brother trespass against thee go and tell it"—to the printer; and get him to tell the world of it. This is certainly an "old measure," as old as the age of him who is styled the "accuser of the brethren." There are certain papers, which seem to be devoted exclusively as the vehicles of such reports. We do not mean to say in respect to such periodicals, that they are really "devoted to the cause of slander." We charge them not—at least not all of them—with intending to publish falsehoods against their brethren. This is not the point. Have editors, or their correspondents, a right to deal out their suspicions, however unfounded, through the public journals, unmindful of the rules of gospel discipline? This is the question on which we ask the verdict of the Christian community.

We all deplore the bitter animosities which are existing in our church. Whence came these animosities? And are the steps of the gospel in relation to the supposed offenders usually taken in these instances? Here we arrive at the very root of the mischief. "I have heard the defaming of many," said the prophet. "Report, (say they,) and we will report it." "Go to thy brother and tell him his fault between thee and him alone," says Jesus Christ.—Here are two opposite rules; the one on the counsel of the devil; the other of the Saviour. Which can claim the most adherents?

It is useless to say the alleged offence is public and known. If this be a sufficient reason why you may suffer sin upon a brother, all discipline is at an end. It is an easy thing to make any offence "public" in these days; much easier than to take the steps of the gospel. But the perpetration of a gross sin is not a good way to get rid of plain duty.

West. Recorder.

REPENTANCE.—Repentance does not undo wicked acts; it only takes away the disposition of doing them again. Rivers of tears cannot wash away a moral stain—yet a man can so hate himself in his first character, as to become another man through the forgiveness that is in Christ Jesus. The new man scorns and disowns the deeds of the old: he lives a new life, and a new fountain of gushing hope springs up in his bosom—a deep well of salvation, at which the unrepenting wicked never drink.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 21, 1833.

## DR. GRIFFIN ON DIVINE EFFICIENCY.

As Dr. Griffin's book will undoubtedly give rise to some discussion, we have thought that a brief view of its contents might be acceptable to our readers. According to Dr. G. the real question at issue lies between the Calvinistic doctrine of divine efficiency, and the Arminian self-determining power. He considers the New Haven divines as holding to the latter, in precisely the same sense as the old Arminians did; namely, "a competency (in every sense of the word) to move in view of motives, without divine efficiency, or to reject the motives." He admits that men have all the power that is wanting to exercise holy affections, if their hearts were only right; it is a power, however, not to go *alone*, but in dependence on divine efficiency, or "the effectual power of God immediately applied to the heart to make it holy;" and he attempts to show that this is the doctrine of the Bible and of the old New England divines.

The first chapter is appropriated to an examination of Dr. Fitch's theory, as exhibited in the Christian Spectator for Dec. 1831, in a review of Dr. Fisk's discourse on Predestination and Election. Dr. Fitch is represented as here maintaining, that the mind is capable of resisting any influence which God can bring to bear upon it; that God does the best he can by his Spirit for every individual, and therefore, "if I understand him," as much for one as for another; that God has taken the best measures he could to keep sin out of the world, and also to recover men from the ruin of the fall; that he has done all he could for each individual, consistently with the general interest of holiness in the world; that he could not have succeeded with a greater number; and that predestination is nothing more than God's *foreseeing* what will take place in consequence of any measures which he may adopt, and a determination to pursue such a course as he foresees will produce the best results. "God foreordains," says Dr. Fitch, "the existence of sin as really as of holiness, and predestinates to wrath as really as to mercy."

Chapter second is given to an examination of Dr. Taylor's theory on the same subject, (agreeing substantially with that of Dr. Fitch,) and also on regeneration. Dr. T. is represented as holding that the principle of self-love, or the natural desire of men for happiness, is the ultimate end of all specific voluntary action; and that this truth, namely, that man sacrifices his own well-being by becoming his own destroyer, embodies the sum total of all the moral influence which God uses in his revelation. Every act, however, of sober consideration, employed on this great truth, when dictated exclusively by self love, implies, for the time being, the suspended influence of the selfish principle; and while the sinner desires acceptance with God, contemplated simply under one relation, namely, as the only means of deliverance from punishment, if he is willing to fix the eye of his contemplation steadily upon God, nothing further is wanting to lead forth his heart in holy affection.

Dr. Griffin next notices two other writers, one of whom says, "that almighty power can no more affect the actions or decisions of the mind, than motives can influence matter;" and then proceeds to give his own theory in relation to original holiness and original sin, which is briefly as follows. Divine efficiency wrought supreme love to God in Adam before the fall, and this kept Adam's self-love in due subjection. As soon, however, as God withdrew his sanctifying influence, (and that he did sovereignly and not as a punishment,) Adam's self-love became supreme, and of course turned to selfishness; and this selfishness, (including enmity against God, which inevitably grows out of it, as soon as God's claims are presented,) constituted his corrupt nature; and this corrupt nature is transmitted to Adam's posterity in the same way that it came upon Adam himself, viz. by the withholding of divine influences. Rational creatures however, holy and unholy, have a capacity, (such a capacity as in the divine mind constitutes the proper basis of obligation) to love God without his efficiency—but as a matter of fact, they never will; and mind is such a peculiar substance, that its action can be in the highest possible sense its own, while caused by the Author of its being. The Dr. protests very strongly against the assumption, that God's making us willing destroys our freedom. No higher idea of freedom can be conceived than *willingness*, and if it is possible for God to make us *willing* by a direct act upon our mind, his efficiency must be consistent with our liberty. Men *sin* indeed, without any application of divine power but to support the harmless laws of nature, but not without such power do they turn from sin to holiness. Still God has the absolute control of mind in all its common operations, or he would be unable to govern the world.

Dr. Griffin holds strongly to the importance of truth as an agent in promoting sanctification. It is the necessary means of all the operations of mind, which are not guided by error. Except so far as error thrusts itself into the place of truth, truth is the only thing seen or felt, loved, hated, desired, dreaded, rejoiced in, or sorrowed for, and offers the only considerations in view of which the mind acts. Even God glorified is nothing but truth displayed, and therefore, if it is important that all worlds should be filled with the glory of God, it is important that truth should flood the universe. The Dr. examines all the texts which are urged by his opponents, and comes to the conclusion, that, allowing for figures of speech, (for the most part slight and natural,) they cast no decisive light on the mode of Divine operation, and in their most obvious meaning are easily reconcilable with Divine efficiency.

After all, the Dr. professes to rely, as his chief dependence, on the plain testimony of the Bible. On this branch of the subject great labor is bestowed, and nearly three hundred texts are quoted, under various divisions and subdivisions, to support the doctrine of Divine efficiency. An examination of this part of the work, we think, will be found profitable to persons on either side of the controversy.

Dr. Griffin considers his theory as necessary to account for the fall of man. The heart must first degenerate, before sinful motives can touch it. The four;



tain of love must first be dried up, before any thing in the mind, or in outward temptations, can take hold of the heart to debase it. God could, if he had chosen, have prevented sin entirely in the universe, by the application of those influences which produce holiness in the hearts of believers; but by withholding those influences, he permitted it to take place, for the purpose of making more glorious displays of his character, and thereby promoting, in a higher degree, the holiness and happiness of his creatures.

In conclusion, the Dr. notices another theory, which gives *absolute dominion* to motives, as presented by God, whether they are adapted to the temper of the heart or not. The advocates of this theory are acquitted from holding to the self-determining power; and the theory is considered as reconcileable with special grace in regeneration, and with election and perseverance. Still, it is equally opposed to Divine efficiency, and all the arguments in proof of that fundamental doctrine lie against it.

We have given this sketch, (we believe an impartial one,) not for the purpose of opening our columns to controversy on the subject, but merely to show our readers, if they have not an opportunity to learn in any other way, the character and design of the work.

#### DWIGHT'S THEOLOGY.

We are happy to notice that Mr. Timothy Dwight of this city, proposes to publish another edition of this excellent work, as will be seen by the following:—

#### PROSPECTUS OF A NEW EDITION OF DR. DWIGHT'S THEOLOGY, IN NUMBERS.

Fourteen years have elapsed since the work of President Dwight, entitled, "Theology explained and defended," was first published. Sufficient time has elapsed for the public to form an impartial estimate of the ability with which this system of Theology is executed. Such an estimate has been actually formed, and expressed in a manner not to be mistaken. Eight editions have been printed and circulated in the United States. Three years since no less than thirty editions had been published in Great Britain. It is supposed that the success of this work in that kingdom has been unprecedented, if we take into view, that the subject of the work is of a Theological character, and that it is extended to four thick octavo volumes.

Notwithstanding many copies of the Theology have been purchased in the United States, particularly by ministers of the Gospel and Students of Divinity, yet there are many persons of intelligence and piety, who do not possess it. And many of these could more conveniently pay for the work, if delivered in numbers, one every three or four weeks, than if the four volumes were delivered at one time. For the accommodation of this class of the community, this edition is especially intended; and it is now offered at the same price in numbers at which the public have been heretofore supplied.

It is an observation of the biographer of the first President Edwards, that those who regularly attended his ministry, became to a respectable degree, *theologians*. They understood Theology as a system, and perceived the relations of its various doctrines with one another.

This ought to be the case with every intelligent member of the church of Christ. Every brother ought to be able to give a reason of the hope he cherishes in the salvation of the Gospel; and he ought likewise to be able to defend the christian fortress, whenever it is attacked by the scoffer or the infidel. To do this, he must read, and think; and it is believed that no Theological work will furnish him with more important or appropriate instruction, than the Theology of President Dwight.

Dr. WEBSTER'S Bible is at length published. We have spent an hour or two in examining his emendations and are generally pleased with them. We shall take an early opportunity to examine it further. The Bible is an octavo, containing the marginal references, we believe, of King James' edition, and sold at three dollars a copy.

The Hon. WILLIAM WIRT, President of the Bible Society of Maryland, has published an address "to the several Bible Societies, and friends of the Bible cause throughout the State of Maryland, and on the north side of the Potomac, in the District of Columbia," exhorting them to co-operate in the great Bible enterprise, for supplying the world with the holy scriptures.

We learn that the Rev. John Wheeler, of Windsor, Vt., has been elected President of Vermont University. President Marsh, it will be recollected, resigned, for the purpose of taking a lower place in the same institution—the Professorship of intellectual and moral philosophy—a place (in his view) better suited to his studies and his habits.

We notice, with much regret, in the New-York papers, the death of Rev. Joseph Brown, Corresponding Secretary of the American Seamen's Friend Society. He died on Monday last, aged 46. His health had been for a long time declining, but he had finished his work in season, and was prepared (we may confidently believe) for the summons to call him home.

☞ We would call the attention of ministers to the request of the American Sunday School Union on our last page.

Mr. Whiting.—Transubstantiation is a fundamental doctrine of religion with the Romanists. They insist upon it that the bread and wine used in the eucharist are actually changed into the body and blood of Christ, because Christ said to his disciples, *This is my body, &c.* Now let us illustrate it by putting another case. The scriptures inform us that after the woman was created, as a help-meet for Adam, and united to him, "Therefore shall a man leave his father and his mother, and cleave to his wife; and they shall be one flesh." Suppose then a black man marries a white woman, or a white woman a black man; then they become *one flesh*, and the *same flesh* is *white* and *black* at the same time. Upon the popish doctrine of transubstantiation, how can this inference be avoided?

INQUIRE.

On Thursday Aug. 15, the Rev. Benjamin Holt Rice, D. D. was installed as pastor of the church in Princeton, N. J. by a committee of the Presbytery of New Brunswick.

## GREEK SCHOOLS IN SMYRNA.

*Extracts from a letter of Miss Reynolds to her friends in this vicinity.*

SMYRNA, May 1.

Another month has begun, and still I get nothing from you or any of my friends from N. or W. Haven since last September. The season here is uncommonly backward, and every body has suffered more or less from influenza; the weather is full as cold as you usually have at this season.—We have a most unexpected visit yesterday and to day from Mr. and Mrs. Whiting, who are on their way from Beyroot to Constantinople for her health; she has scarcely been well since her coming to this country, and I fear she may be obliged to return to America,—though we hope the climate of Constantinople may be useful to her. They are an excellent couple, and it is a great trial for them to be obliged to be absent from the field of their labors even for a short season. It is a sore trial to be on missionary ground and not only unable to do any thing one's self, but to hinder our friends by their care of us, from pursuing their labors.—Mr. Farman, Jewish missionary, came from Syria in the same ship, and after a short stay will leave for England. We had a pleasant interview last evening with all our missionary friends, for all those in Smyrna met to praise the Lord together, with our newly arrived friends. We spoke much of the weakness and inability of a little company of missionaries, and felt that the work intrusted to them would be far too mighty for their strength, were it not that the Lord has given his sure promise, that He will not leave nor forsake those who put their trust in him. We also spoke of the little interest which Christians at home generally feel in the spiritual welfare of missionaries abroad. How little do they offer up the prayer of faith for revivals at missionary stations, and what different results.

May 12,—We cannot keep on with the Frank school as we have done, and I am pained at heart to think of these dear children, who all begin to understand pretty well the English language, and are just fitted to advance rapidly in human and divine knowledge, that they should be scattered abroad under infidel or Romish teachers. Oh, may the Lord send some one to take care of them.

Mr. Brewer has well nigh worn himself out; he has given up all that he can give up, but some things must go on so long as it is possible. I am now at the house of my good friends Doct. and Mrs. C. because Mr. and Mrs. Brewer with the children are in the country for a month, in the hope that the ride in and out every day, will recruit Mr. B; he daily attends the school. When it was found that they would go out, I had many invitations from my kind friends to stop with them; so you see, Providence always provides for me,—though when they were thinking to go, it was a query, what was to be done with me; but I am most agreeably situated and am very near the school.

For the Religious Intelligencer.

## PHILANDER'S STING.

Mr. Editor on hearing of the startling effect which was produced in a monthly concert of prayer, last week

by reading a small article from your excellent paper, signed Philander, I was forcibly led to contemplate the real christian under the singular emblem of a moral Honey Bee. It would seem from that article, that Philander's sting was designed to reach non attendants on prayer meetings, but in the above instance it pierced an attendant; a venter of ardent spirits present, was greatly disturbed in mind if not stung to the heart, at the idea of being prayed for as a death dealing sinner!—Now Sir, what can be sweeter than the love that should devotedly dictate such a prayer; and what can be sharper than the awful truth, which such a prayer implies. The idea is immensely important—it should be published in every paper, and read, and complied with by every christian throughout the land. Yes, united, universal, and most fervent prayer, should next be resorted to as our only hope, under God, of piercing the adder ears, and relaxing the iron grasp, of venders and makers of ardent spirits. A flood of strong and discriminating light, has for a long time been pouring upon the subject; they know their duty but do it not! In such a light, thousands of them now must see themselves the occasion of the mighty mischief and misery complained of thro' the world. They know the will of God, their Maker, and they know the united and ardent desires of hundreds of thousands of their fellow men, and yet they will persevere in the death dealing and soul destroying traffic! Oh cursed love of ill-gotten and ill-fated gain! Oh, fatally deluded and unhappy men! it is to be feared, a heavier condemnation awaits you than many you have so fatally ensnared; for light has come into the world—and into your slaughter-houses of souls, but ye are evil." Should the potency of united prayer fail to reach you—you are gone forever!

NARCISSE.

For the Religious Intelligencer.

## STANDARD EVANGELICAL VOLUMES,

*Issued by the American Tract Society.*

The diffusion of the standard evangelical works of Baxter and others has long been regarded as one of the choicest means of spiritual good to men. Many volumes have been distributed by individual beneficence; and various plans have been contemplated for securing a more general circulation. As this object comes within the immediate design of the American Tract Society, the Committee have felt that it had a claim upon their attention; and the following volumes have been stereotyped, and are sold, in neat and durable binding, at the cost prices annexed: viz.

	Volumes 12mo.			
	Pages.	Cloth.	Sheep.	Half bd. Calf
		backs.		calf.
Baxter's Saints' Rest,				
12mo.	270		37 1/2	50 87 1/2
Doddridge's Rise and				
Progress 12mo.	280		37 1/2	50 87 1/2
Volumes 18mo.				
Pilgrim's Progress, with				
Engravings,	376		37 1/2	50 62 1/2
Persuasive to Early				
Piety,	360		32	50 62 1/2
Life of David Brainerd	360		32	50 62 1/2
Edwards on the affec-				

tions, [rewritten]*	276	30	50	62 1-2
Baxter's Call, with Chalmer's Preface,	160	20		
Alleine's Alarm to the Unconverted,	168	12 1-2	20	
Evidence of Prophecy, with Engravings,*	134	12 1-2	20	
Life of Rev. Samuel Kilpin,	156	12 1-2	20	
Family Hymns,	216	12 1-2	20	
Cotton Mather's Essays to do Good,	108	12 1-2	18	
Beecher's Sermons on Intemperance,	108	10		

The following are now in the Press.

Baxter's Dying Thoughts.				
Flavel on Keeping the Heart,	108	12 1-2	18	
Flavel's Touchstone of Sincerity.				

A volume of testimony might be adduced, showing how highly many of these works are esteemed, and how abundantly they have been blessed by the Holy Spirit.

In a letter addressed to the Committee by the Rev. Dr. ALEXANDER, of Princeton, he says, "I rejoice to learn that the Committee of the American Tract Society are turning their attention to the preparation and circulation of small bound volumes. These are as really 'Tracts' (Treatises) 'as any of the pamphlets or sheets sent forth from the Institution. Many are prejudiced against small Tracts, who have no such prejudice against bound volumes; and the greater durability of the latter is an important argument in their favor. I have attentively read over the list of books which the Committee have already put into circulation, and the selection meets with my cordial approbation. Works of a more evangelical and spiritual kind do not exist; and I am gratified to see that they are printed and bound in a neat and handsome style. I am deeply persuaded that great public benefit will arise from the appropriation of a portion of your funds in this way. When I consider how many copies of 'Doddridge's Rise and Progress,' 'Baxter's Call to the Unconverted,' 'Alleine's Alarm,' 'Edwards on the Affections,' and such like works, will be circulated through the whole length and breadth of this land, I am filled with pleasing anticipations of the good which your Society will be the means of accomplishing. I do sincerely hope that the Committee will persevere in the prosecution of this object. I did think it important that a Society for the circulation of religious books should be formed, but I do not see why the American Tract Society may not manage this whole concern more economically and successfully than any new Society. The success which has already attended your efforts in this way is calculated to inspire you with confidence to go in the name of the Lord."

The late Rev. Dr. WILSON, of Philadelphia, when in his sinking health he retired from the city to die, was

\* The Life of Brainerd is that by President Edwards, somewhat abridged; the Treatise on the Affections is as re-written by Ellerby, with some corrections made on a careful collation with the original; and the Evidence of Prophecy is reprinted from an abridged London edition. The other editions are the same as those in general circulation, with no essential omission or alteration.

found with the Bible and the *Saint's Rest* on his table, the latter of which, next to the former, he said he found the sweetest and most profitable companion, as he was drawing near the Heavenly Canaan. To this work Baxter himself used most frequently to refer in his later years for his own spiritual benefit; and it has been blessed to a long train of individuals in all succeeding ages, and will doubtless continue to be read and blessed down to the day of millennial glory.

When, by the bequest of the lamented PHILIPS, the same volume was placed simultaneously in every family in a town in Massachusetts, the Pastor, Rev. Dr. EDWARDS, stated that its influence on the people was very perceptible, like a gentle outpouring of the Holy Spirit.

The Superintendent of a Sabbath School in Providence, R. I. who presented to ten young ladies each a copy of *Doddridge's Rise and Progress*, obtained satisfactory evidence that this work, in connection with other means employed, was blessed by the Holy Spirit, in leading them all to the Saviour; and the Librarian of a College at the West, during a revival of religion, remarked that this work was apparently the means of spiritual good to every inquirer who gave it a serious perusal.

The Rev. Dr. McCARTEE, of New-York, stated in a public meeting, that when engaged with a fellow student in the eager pursuit of law, they met one evening, one of them having the *Rise and Progress* in his pocket, and the other the *Saint's Rest* lying on his table; and mutually found that the attention of both had been powerfully arrested by those volumes. One of them, after a short life of piety, entered into rest; the other yet lives to proclaim the Gospel to dying men.

The *Pilgrim's Progress* has been read more extensively perhaps than any other work in the English language. It at once attracts the attention of the thoughtless, and instructs the ripened Christian.

The *Persuasive to Early Piety*, (by Rev. J. G. Pike,) is thought more to resemble the writings of Baxter, in its solemn and moving appeals, than any other work written in the present age. A clergyman in Pennsylvania believes that the day of judgment will show that one copy of this work was spiritually blessed to a number of young persons in his congregation.

It was from the *Life of Brainerd* that HENRY MARTYN and a host of others who have blessed the churches at home and toiled in heathen lands, drew pre-eminently the spirit of Christian missions; and to them and thousands of others it has been equally blessed in kindling the flame of personal piety.

The *Treatise on the Affections*, which is considered by many the best of Edwards' productions, is almost universally regarded as a great standard work on Christian experience and the evidence of saving conversion. The *Touchstone*, by Flavel, is admirably adapted to the same end; as is his treatise on *Keeping the Heart*, to the cultivation of piety, and growth in grace.

Of the *Call to the Unconverted*, 30,000 were printed in a little more than a year after it was published; it was translated into several languages before the author's death, and he considered it the most useful of all his works, except the *Saint's Rest*. *Alleine's Alarm* is of a



kindred character, and scarcely less awakening and powerful.

The *Essays of Cotton Mather* present to the reader the great principles by which his efforts to do good should be governed; the narrative of *Kilpin* exhibits those principles successively carried out in active life; and the *Dying Thoughts* of Baxter are designed to lead to a constant preparation for the exchange of worlds. The *Evidence of Prophecy* presents an argument for the truth of revelation that should be in every hand. The *Family Hymns* are a selection well adapted for worship in the family, the social circle, and the closet. The *Sermons on Intemperance* guard against that sin by the most overwhelming considerations.

Who can refrain from the wish, that such works as these may be placed in every family? What family of children, educated with such books in their hands, and familiar with their contents, will fail of receiving impressions, which, accompanied by the Spirit of God, may lead to a blessed immortality? The Rev. Dr. PORTER, of Andover, in his preface to a new edition of a kindred work, says that "up to the age of twelve years, he had never seen a *bad book*;" and adds, that the impressions made on his mind by the *Saint's Rest* "probably had more efficacy in the formation of his subsequent moral and religious habits than any other means, except parental influence;" and early in his ministry, it became his settled purpose to "read a passage daily, if it were but a single page, in some spiritual writer of this class," as essential to keeping his heart near to God in the preparation of his sermons, and his other duties.

Many children have received from pious parents one of these volumes as a *dying bequest*, and kept it for years as a precious and sacred memorial.

The Committee hope that every parent, and the heads of all establishments embracing numbers of the young, will do whatever shall be found practicable to furnish them with these volumes.

They hope that *Ministers of the Gospel* will promote their circulation throughout their respective congregations, and the population generally among whom they are called to labor.

They look to all the *Society's Agents* to further this object as in their power. And it appears to them that a number of intelligent and devoted young laymen might be usefully employed in the sole business of extending the sale to families in townships and counties, where otherwise these publications would not probably soon, if ever, reach.

The extensive demand hitherto made for these volumes—about forty thousand having already been sold—affords encouragement for further effort; and when it is considered that about one thousand were sold within three townships, it will be seen at once how extensive a circulation might be obtained with proper effort throughout the United States, and how little has yet been done for its accomplishment. And the Committee are happy to believe that the circulation of these volumes, however far it may be prosecuted, will in no degree ultimately interfere with the circulation of *Tracts* accomplished by Christian effort and prayer; or limit the contributions for sending *Tracts* to the heathen; or curtail the

operations of booksellers. Evangelical knowledge, like the light of heaven, may be every where diffused without fear of injury. If by this, and all other means, through the blessing of God, a generation of sanctified readers can be reared up, they will be a generation ready to every good word and work, and will certainly call for an amount of reading in all the departments of useful knowledge, that has hitherto had no parallel.

By order and in behalf of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman*.

WILLIAM A. HALLOCK, *Cor. Secretary*.

New-York, Sept. 4, 1833.

#### SUPPRESSION OF THE BIBLE.

The Catholics sometimes deny that their church prohibits the circulation of the Bible among the common people. The following is an extract from the "Admonition" inserted in the Roman Catholic Bible, Douay version, recently published at New-York.

"To prevent and remedy this abuse, and to guard against error, it was judged necessary to forbid the reading of the scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God has appointed to govern his church, Acts xx. 28. Christ himself declared, 'he that will not hear the church, let him be to thee as the heathen and the publican,' Matt. xviii. 17.

"Nor is this due submission to the Catholic church, (the pillar and ground of the truth, 1 Tim. iii. 15.) to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into error for want of knowledge, and the learned through pride and self-sufficiency."

#### FIFTY DOLLARS PREMIUM.

Several benevolent individuals in Utica have offered a premium of fifty dollars on the sin and evil of slander among members of the church and Ministers of the Gospel. Manuscripts to be forwarded by the 1st of January 1834, to Rev. Wm. A. Hallock, of New York, or Mr. Edward Vernon of Utica. Committee of award, Rev. Samuel C. Aikin, Rev. George W. Bethune, Utica; and Rev. Wm. A. Hallock, and Rev. Henry White of New York City. The selected manuscripts must be approved for publication by the publishing committee of the American Tract Society. All the manuscripts to be at the disposal of said committee of the Am. Tract Society. Name of the writer to be enclosed in a sealed envelope.

#### Temperance Reform.

From the Temperance Recorder.

#### THE TRIAL OF ALCOHOL,

Charged with Murder, Robbery, &c.

(Continued from p. 254.)

The next witness sworn was Mr. Sobermind.

Att. Gen. Mr. Sobermind, do you know the prisoner at the bar?

Wit. I do, sir, very well.

Att. Gen. Please then to tell the court what you know of him.

Wit. Well, sir, I can truly say I know nothing good of him. In my younger days, I used to keep his company very constantly, and many has been the bad scrape into which he has led me. I was not yet

twenty-one, when my father died and left me a very snug little property. In a year or two after, I formed an intimacy with the prisoner, and such a life as he led me; now at the tavern, then at the store; the horse-race or the theater; I tremble, sir, when I think of it. Whole nights has he persuaded me to spend at the card table, and whole days at the nine-pin alley. My property in this way was soon gone, and I came to utter poverty before I quit his company.—Many has been the dollar he has lost for me at the gaming-table, the horse-race, or the cock-fight. At last, sir, I not only lost my property, but my character also, for I became a vile drunkard, and I have often lodged all night on the ground in the open air, when too much intoxicated to seek a shelter. I finally shook off the company of the prisoner, and refused to go any more to his haunts; and since that time I have been slowly regaining my health, and character, and property. I hope I never shall associate with him any more.

*Att. Gen.* Did you ever know any other young men beside yourself involved in the same difficulties, by reason of their keeping the company and following the counsels of the prisoner?

*Wit.* I have, sir, a great many; and some of them are now in state prison, and several have been hanged.

*Att. Gen.* Please tell the court the manner in which the prisoner proceeded in his acts of seduction and villany.

*Wit.* Well, sir, he would sometimes give them advice in cases of cold, of fatigue, or of exposure; at other times he would persuade them to a supper at the public house, or an oyster cellar; at these places he would propose an innocent game of cards for diversion; then he would urge them to go to a horse race, and there they must drink with all his particular friends. These are some of the many ways he has devised and practiced to seduce young men and obtain their property. When their money was gone, and want came upon them, their idle habits forbade their attending to any labor, and their frequent fits of drunkenness had destroyed their sense of shame, so that without difficulty they engaged in acts of theft or highway robbery, and thus ended their career in a prison or on a gallows.

*Att. Gen.* Do you know any thing in regard to the charge against Mr. Alcohol, of causing divisions and strifes among families?

*Wit.* Yes, sir, I do. I have seen many families where peace and love and happiness abounded till the prisoner came among them; and after he had made a few visits, there arose confusion, and discord, and envy, and jealousy, and every evil work. In such families I have always remarked that very soon after the husband and father began to frequent the company of the prisoner, he began to be fretful, impatient, peevish, fault-finding and quarrelsome; and as the intimacy increased, and habits of idleness and liberal expense gained the ascendancy, and the man plainly saw his affairs becoming more and more involved, the more morose and idle and extravagant he became;—lorded it with an iron hand over his wife and children, often quarreling with the former because his property was wasting, and charging it to her want of economy; a sense of unjust treatment and a sure knowledge of the real facts, often in her mind produced recrimina-

tion; mutual accusations were in a little time followed by blows on his part, and tears and agony on hers, till in very many instances I have seen the civil authority obliged to interfere, and either imprison the wretched man or bind him to good behavior. In perhaps a hundred cases, I have known men—husbands—seduced by the prisoner, go away and leave their families for years; wandering like vagabonds from place to place, drunken, filthy, despised, while their families either went to the poor-house, or toiled on in a life of wretched want, till the mother found a resting place in the grave, and the children were put out as servants or apprentices.

*Att. Gen.* Mr. Sobermind, do you know any thing of the fact charged in the indictment, that, instigated by the prisoner, persons have committed suicide?

*Wit.* I do, sir. I have seen several such cases, and I know them to have been persuaded to the act by the prisoner, because I saw him operating to induce them to do it.

*Att. Gen.* Will you favor the court with an account of these reasons?

*Wit.* He began by persuading them, that their characters were ruined; their property dissipated; their families and friends rendered miserable by their presence; and finally, that they were considered outcasts in society, and that they might as well die as live, and so be removed from all the evils they suffered here in this life. And then to aid his suggestions, he would urge them to drink; and three or four instances I have seen, where the victims went direct from the bottle to the fatal place of self-destruction.

*Att. Gen.* Have you ever seen the prisoner standing by one who had committed suicide when he was found?

*Wit.* Worse than that, sir; I have known him to be found hanging to the skirt of the dead man's coat, and using all his strength to weigh him down. And, sir, I once saw a mother take the prisoner in her arms and caress and embrace him, when he had been found in the position I have just described, hanging to the body of her dead son.

*Att. Gen.* Have you ever known any one under the influence and by the persuasion of the prisoner, set fire to a building and destroy it?

*Wit.* I have, sir, heard of several such instances, but never saw but one. That was the case of a lad who had been much in the company of the prisoner, who repeatedly urged him to fire the barn of a person who had offended him. The boy refused for a time, but one night the prisoner and he were together, and the boy resolved to do it. He was arrested on suspicion, confessed the deed, and was sentenced to state prison for fourteen years.

*Att. Gen.* I have done with the witness.

#### Cross-Examination.

*An. Ap.* Mr. Sobermind, you say you have once associated with my client, Mr. Alcohol, and that you was much attached to his society; did he not on all occasions conduct himself like a peaceable and orderly citizen, and did you ever see him engaged in any riots and broils, disturbing the public peace?

*Wit.* I did not say, sir, that he was riotous or disorderly himself, but that it was almost his universal practice to cause others to be so; and I did not say either that his manners and appearance were not insinuating, and calculated to please the fancy; for

herein I conceive his great art lies, and because he is so pleasant and agreeable, and under a smiling face can hide a venomous heart, he is so much the more dangerous. Had he come to me in a rough and boisterous manner, I should never have associated with him. I never knew him to appear to any one in his real character, but always in disguise, or with a promise of something he was never able to perform.

*An. Ap.* Well, sir, you say that you and my client have once had a serious disagreement. Has the difficulty ever been settled?

*Wit.* We had no disagreement, sir; that is, we had no words or blows. I saw that his company would never do for me, and so I left it. He never so much as asked me the reason; neither did I ever think it necessary to tell him.

*An. Ap.* You remarked that he had lost most of your property for you at cards; had you no hard words about that?

*Wit.* Not any, sir. By my own folly I put myself into his power, and when I saw what was done, I merely determined to leave him, and grow wiser by the past.

*An. Ap.* Well, sir, you said that you had known the peace of many families destroyed by my client; what reason have you for charging family broils and contentions upon him?

*Wit.* The very best of reasons, sir; for before he came among them all was peace; but so soon as he was admitted, discord prevailed. And then I have seen the same families, which were at variance when he was present, live harmoniously as soon as he was expelled. And, sir, I speak experimentally upon this subject; for till I associated with the prisoner, I never knew what it was to be angry with any of my family; but when that acquaintance was formed, we hardly knew what peace was; I was always discontented, unhappy, peevish and fretful; every thing went wrong, simply because I was wrong myself. As soon as I left associating with the prisoner, I lost those feelings, my natural cheerfulness returned, and now no man lives more pleasantly with his family than myself.

*An. Ap.* Did not my client ever repay or compensate you for a part or all the property you say he lost for you?

*Wit.* Not a cent, sir, not a cent.

*An. Ap.* You can sit down, sir.  
To be Continued.

#### ANTI-COLONIZATION PROCEEDINGS IN S. CAROLINA.

We give below an account of an excitement recently got up in Columbia, (S. C.) against the Rev. Mr. Pinney and the Colonization Society. Such works wholly overdo themselves, and notwithstanding their outrageous character, we may hope that good will grow out of it. "Howbeit he meaneth not so, neither doth his heart think so." Isaiah 10. 7. We copy from the Columbia (S. C.) Telescope.

The following is accurately the substance of what passed, in the late meetings of the people of this town, on the subject of an incendiary sermon, preached amongst us, on Sunday night, 25th ult.

At a meeting of the citizens of Columbia, on Monday evening the 26th inst. in pursuance of a public notice, Col. J. J. Campbell was called to the chair, and Jos. W. Lesesne appointed Secretary. Mr. Edward W.

Johnston stated the object of the meeting to be, to take into consideration a Colonization sermon delivered in the Presbyterian Church by the Rev. Mr. Pinney. From the evidence of several gentlemen who were present, and testimony obtained from other sources, it was satisfactorily established that the sermon in question was a deliberate attempt to propagate principles of the most dangerous and reprehensible character.

After a thorough examination of evidence as to the character of Mr. Pinney's sermon, and attempts to vindicate Mr. Pinney's conduct by several individuals, the following resolutions were proposed by Mr. Edward W. Johnston, and unanimously adopted.

Resolved, That the people of this State will endure no interference with their slaves, be its form and pretence what it may—

That of that property, we, and not foreign fanatics, are the proper guardians.

That if the negro is to receive the gifts that lift his condition towards freedom—the gifts of intelligence and even of piety—he must receive them in a manner compatible with our safety and his own; and therefore from us, not zealots from abroad, who are ignorant of every thing, except their own peculiar trade of making glory for themselves out of the mischief they do to other people.

That thus repelling external interference, in general, we will not tolerate, especially, the filling the ears of our negroes with the falsehoods and delusions of a hypocritical society, that jesuitically passes itself for one thing in the South, and the very opposite in England and the North.

That in the present excited state of popular feeling in the South, the attempt which we have just witnessed, to introduce the subject of Colonization into our State, is one of singular effrontery; nor less amidst the late disavows of the North, than an attempt of the worst treachery.

That if Colonization were honestly preached amongst us, it is to the masters, not to the slave that it would address itself.

That we will not however, permit the notion to be uttered amongst us; and will punish any attempt to propagate it, no matter how subtly contrived.

Resolved that the foregoing resolutions be published in the Times and Gazette and Telescope, and that a copy thereof be sent to the Rev. Mr. Pinney.

The following resolution was then proposed by Mr. C. O. Duke,

Resolved, that this meeting disapprove of the teaching of negroes in any manner, to read or write, or of the holding of any unlawful assembly for any purpose.

Therefore this meeting do recommend to the town council of the town of Columbia, to pass some such ordinance as shall effectually put a stop to the instruction of the colored population of this town:

And that this meeting do pledge themselves to sustain the council in such a measure, which was unanimously adopted.

JOHN J. CHAFFELL, Chairman.

JOS. W. LESSENE, Secretary.

The above closed the proceedings of Monday night. The public meeting was large and highly respectable; the investigation was conducted with perfect order, fairness, and good temper; and though there was much debate, the decision of the meeting was clear and strong. Mr. Pinney was very fairly represented by a number of the students of the seminary, who were present; two of whom gave evidence in his favor, or explained the testimony; while he was also defended by a citizen. Had he chosen to attend in person he would have been respectfully received.

On Tuesday morning, the proceedings above given were sent to Mr. P. and seemed to have reached him, without his giving any symptoms of such respect, (in



the way of vouchsafing a reply,) as persons merely profane usually think due to a large body of respectable citizens, even though they may not have been outraged and disquieted by the individual, who further treats them with contempt.

In the course of the day, a respectable person made known the fact, that Mr. P. had declared to him after the meeting was over, that he would remain in Columbia during the entire week, to defend himself, and that he would preach the sermon, for which he was assailed, through the entire south.

Upon this, to get rid of him as quietly as possible; or, (that failing,) with a view to another public meeting, that should compel his departure, and in order to be able to lay before it distinct information of his purposes, a number of the most respectable inhabitants of our town joined in writing him the following note:—

“To the Rev. Mr. Pinney.

“Sir,—The undersigned, citizens of Columbia, are desirous of knowing what are your intentions with regard to the resolutions passed at a public meeting, last night, a copy of which has been sent you.

“Feeling deeply interested in this matter, we shall expect an immediate and specific reply to the above; and also to know what are your intentions as to remaining in this town, or preaching here or elsewhere, upon the matter of the resolutions sent you.

“Signed by 30 citizens.

To the Committee who delivered the foregoing to Mr. P. he replied, that he did not conceive himself bound to answer any such communication. The gentlemen asked whether they were to bear back that, as his reply? He answered that he had no other to make.

This result being ascertained, another public meeting was assembled by a general movement among the citizens. It was made as regular and formal as possible: the greater part of the municipal officers attending, and the Intendant being placed in the chair.

Mr. E. W. Johnston gave for the benefit of those not present at the first meeting, a statement of the evidence then obtained. He asked to be corrected, in any part of his account of it that was wrong. No exception was taken to any material part of it.

The following communication from the Rev. Mr. Pinney was submitted.

“To the Honorable the Intendant and citizens of Columbia, at a public meeting, August 27, 1833.”

(Here followed a copy of the letter signed by thirty citizens. He then continues)

“The above is a copy of a communication handed me this afternoon by Messrs. Lesesne and Johnston, and signed by some others.

“Being a total stranger in this place and unacquainted with the citizens, I was of course ignorant of the character of the authors and signers, and had I been ever so anxious to have replied—the questions, as my fellow citizens will perceive, are altogether unauthorized. Had any public authority made the request, I should have taken no time to reply. It may be pleasant to the assembly to know that a reply to the Resolutions is in the hands of the Printer, and will appear with them. I fully believe it will be satisfactory to the Southern community.” (Signed) J. B. PINNEY.

It was urged in reply to this, that the meeting (treated as it had been and regarding Mr. P. as it did) could not consent to look, in its proceeding, to a reply that could not yet see the light for three or four days, and was likely to be the very opposite of satisfactory when it came. Its immediate production was insisted on, and finally yielded. The letter will be found below.

His pretended defence but real attack, was treated by the meeting as most ungentlemanly and unwarrantable, and, in every way, a flagrant aggravation of the Rev. Gentleman's ill-conduct. The following resolutions were thereupon introduced, by Mr. Lesesne; and adop-

ted, after some discussion of other modes of proceeding.

Resolved, that in the opinion of this meeting the conduct of the Rev. Mr. Pinney has been reprehensible to the last degree—that he has treated with contempt the names of many respectable citizens, and entitled himself in every way to the unqualified censure and reproof of this community.

Resolved, that we regard this man as a dangerous character, against whose machinations it is our duty to defend ourselves as against the unholy attempts of the midnight incendiary—that we believe his conduct has already been productive of serious evil among us, and that this meeting do therefore give official notice to Mr. Pinney, that he should leave the town immediately.

Resolved, that the proceedings of this meeting be published in the Times and Gazette, and Telescope papers.

It was further resolved, That a committee of three persons be appointed by the Chairman to convey forthwith to Mr. Pinney, the sense of this meeting, and present him with a copy of the foregoing resolutions: Whereupon the Chairman appointed the following named gentlemen.

JOSEPH LESSENE,  
E. H. MAXEY,  
A. S. JOHNSTON.

The meeting then adjourned.

M. H. DELEON, Chairman.

J. D. TREADWELL, Secretary.

A party remained together after the adjournment, for the express purpose of availing themselves of the incendiary's person, and inflicting upon him some token of public indignation, such as might disgrace, without hurting him. It had been understood that he would quit town late that night in the Augusta stage. The stage was intercepted in its way out of town, but it contained not Mr. Pinney. That pious individual had begun to think, at last, that the honors of martyrdom were impending over his head somewhat too closely. He took refuge that night in a country house, about two miles from the town; and is said to have pursued his path of peace, by private conveyance and a more private road.

Mr. Pinney, in his reply, disclaimed being an agent, or having any connexion with the Colonization Society; avowed himself to be a Southerner by birth and education, and in his feelings; gave an account of the mission to Africa; announced his design, during his short stay in America, to lay before the churches a true statement of the miseries he had witnessed, and “cheerfully submitted the matter to the decision of an impartial public.”

## Obituary.

“Man giveth up the ghost, and where is he?”

### DIED.

In this city, on the 10th inst. Mrs. Desire Bassett, of Milford, aged 75.

In this city, on the 8th inst. Mrs. Hetty Coggeshall, aged 47.

In this city, on Sunday morning, a child of Mr. C. J. Salter, aged 8 years.

In this city, on the 16th inst. Mrs. Betsey Chandler, wife of Mr. Moses Chandler, aged 23.

On Wednesday last, Elijah Coe, Esq. aged 76.

In Orange, on the 1st inst. Miss Salina Hodge, aged 27, daughter of Den. Jesse Hodge.

In Orange, on the 13th inst. Mary Reynolds, wife of Mr. James B. Reynolds, aged 80.

In North Haven, on the 24th inst. a child of Mr. Geo. Hoadley, of this city, aged 3 months and 3 days.

In Woodbridge, on the 4th inst. Mr. Noble Camp, aged 26, son of Nathl Camp.

## Poetry.

From the Connecticut Observer.

## THE DYING MOTHER'S PRAYER.

"When she was about to pass into the dark valley, she laid her hands upon her little son, and prayed audibly, and earnestly for his salvation."

I heard the voice of prayer,—a mother's prayer,—  
A dying mother for her only son,—  
Young was his brow and fair,—  
Her hand was on his head,—  
Her words of love were said,—  
Her work was done.  
And there were other voices round her bed,—  
Sweet, bird-like voices,—for their mother dear  
Asking with mournful tear,—  
Ah!—by whose hand shall these sad tears be dried?  
When some few days are fled,—  
And here is pulseless laid,—low with the silent dead.  
Yes,—there was Death's dark valley drear and cold,  
And the hoarse dash of Jordan's swelling wave,—  
Alone she treads.—Is there no earthly hold,—  
No friend,—no helper,—no strong arm to save?—  
Down to the fearful grave,  
In the firm courage of a faith serene,  
That meek one prest,—  
And as she drew the cord  
That bound her to her Lord  
More closely round her breast,  
The white wing of the waiting angel spread.  
More palpably—and earth's bright things grow pale,  
Even fond affection's wail,—  
Seem'd like the far-off sigh of spring's forgotten gale.  
And so the Mother's prayer  
So often breathed above,  
In agonizing love,—  
Rose to high praise of God's paternal care;—  
On his strong arm her infant charge she laid,  
And with a trusting eye  
Of martyr constancy,  
Confiding in her blest Redeemer's aid,  
She taught the much-loved band  
Who round her couch of pain did stand,  
How a weak woman's hand  
Wrestling with sorrow and with sin,  
Might from the King of Terrors win  
The victory.  
August 1st, 1833. L. H. S.

From the Sunday School Journal.

## THE OCTOBER SERMON.

We venture to remind our readers of a resolution adopted at the Sundry-school Teachers' Convention in May last:

"Resolved,—That all ministers of the gospel in the United States, who feel an interest in the cause of Sunday-schools, be requested, on the first Sabbath in October, or on some other Sabbath as near that time

as may be most convenient, to preach a sermon particularly addressed to parents and guardians, urging upon them the necessity of a more cordial co-operation in the work of Sunday-school instruction.

A plain statement of the duty of religious education, of the aids offered by Sunday-schools, and of the duty of parents, not only to encourage them, but to attend to the preparation of their children, would do much service in every congregation. The consideration of the subject would awaken the attention of the preacher, incite his church, promote religion among his people, and encourage the teachers.

As ministers may forget the proposal, we would recommend that the teachers of every school in the land make a formal request of their pastor or their minister for the time being, to fix an early day for the purpose. It should be attended to immediately wherever there are no circumstances (if such can exist) to render it inexpedient.

Will the editors of religious papers copy this article?

NOTICE.—The Rev. Mr. Marsh, Agent of the American Temperance Society, is expected to deliver an address in the Center Church, to-morrow evening.

## "THE TRUTH WONT HURT ME."

A grocery merchant, who had followed for several years, a profitable business in retailing ardent spirit, requested the editor to have the Religious Intelligencer left at his house. We remarked to him, that he could not read our paper, for we bore hard upon those who were poisoning their neighbors. "Oh, (said he,) I guess the truth wont hurt me." And we believe it did not; for in a few weeks he abandoned the traffic like a Christian, declaring that he would "never sell another drop, if he had to support his family by hoing potatoes."

With this motto, the truth wont hurt you, we cordially invite the friends of temperance, and the friends of intemperance—those who stand on neutral ground, and those who sometimes can't stand—those who are astride the fence, and those who sometimes lay under the fence those who make, sell or drink ardent spirit—to come to the Center Church to-morrow evening, and hear the truth from the Rev. Mr. Marsh, Agent of the American Temperance Society; and we will engage that the truth wont hurt you, unless your conscience is somewhat diseased by alcohol.

## NOTICE.

The Annual Meeting of the Auxiliary Missionary Society of the Eastern District of New Haven County will be held at North Guilford on Tuesday the 8th of Oct. 2 o'clock, P. M. Several addresses may be expected, and a full attendance is requested.

ZALVA WHITMORE, Secretary.

North Guilford, Sept. 17th 1833.

Terms.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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